

سُورَةُ النَّمْلِ

The Ants

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute.

Abu Uzair

أَبُو عَزِيزٍ

سُورَةُ النَّملِ

“The Ants”

Ayah's 1–93

The subject matter in this surah is similar to the previous surah [surah ash-shu'araa'u] except for one thing. The previous surah focused more on warnings, and this surah has warnings in it, it focuses more on the blessings of ALLAH, the good news given to the believers, and the gifts giving to the different Prophets. Another benefit to keep in mind is that whenever a

surah begins with the letter ط the prophet Musa عليه السلام will be mentioned within the surah.

Ayah 1

طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ

Muhsin Khan

Ta-Sin. [These [letters](#) are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings]. These are the Verses of the Quran, and (it is) a Book (that makes things) clear;

طس [ta-seen] these letters in Arabic are called

حُرُوفُ الْمُقَطَّعَاتِ [hurooful muqat-ta-aa3ti] which literally means the severed letters. We find that some surah's in the Quran begin with a different sequence of letters whether it be one, two, three, four, or even five. The majority opinion amongst the Muslims is that ALLAH alone knows their meanings. However, with that said, some people have tried to give an explanation as to what they possibly could mean.

Though these are all speculations, there is something that does hold some weight. The Prophet ﷺ was amongst educated Arab Jews and Christians who prided themselves on being educated. When the Prophet ﷺ recited these letters of the

Arabic language it was baffling to the people. He صَلَّى الله عليه و سلم is supposed to be someone who is unable to read or write and now is he making mention of some of the names of the letters the Arabic Language consists of that are otherwise meaningless to someone who cannot read nor write the Arabic language. They knew that someone who knows these names has to be someone who can read or write and that fact of the matter was is that he was unlettered. So, this is a proof in of itself that He صَلَّى الله عليه و سلم was getting divine inspiration and not speaking from His صَلَّى الله عليه و سلم own desires.

الْقُرْآنُ [al-qur'aanu] is a hyperbole that literally means that which is continuously read/recited/pronounced out loud. It comes from the word قِرَاءَةٌ [qiraa'atun] which means 'reading'. قِرَاءَةٌ can be done without having a paper in front of you. تِلَاوَةٌ [tilaawatun] is when you read, following along with a paper in front of you. If you recite something you have memorized

you are technically doing قِرَاءَةٌ and not necessarily تِلَاوَةٌ. These two words have become interchangeable in our times; however this is the root meanings of both of them.

So, the word قُرْآنٌ [qur'aanun] highlights the act of recitation and the vocal element of it. This is important because the قُرْآنٌ is something that gives emphasis to being heard.

كِتَابٌ [kitaabun] is something that is written down in a way that is etched or carved. So, this word literally refers to something being documented. This is referring to الْقُرْآنُ so, from this we understand that الْقُرْآنُ is something documented, written down, and that it is something that is recited.

Ayah 2

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ

Muhsin Khan

A [guide](#) (to the Right Path); and glad tidings for the believers [who believe in the Oneness of Allah (i.e. Islamic Monotheism)].

Ayah 3

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

Muhsin Khan

Those who perform As-Salat (Iqamat-as-Salat) and give Zakat and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).

يُوقِنُونَ [yooqinoona] is a verb whose verbal noun is إِيقَانٌ [eeqaanun] which means a few things wrapped into one, firstly, its knowledge of something, conformation of that knowledge, the removal of doubt, and something that confirms the matter. So, it is to have absolute conviction. Another word from this verb that has the same meaning is يَقِينٌ [yaqeenun].

Ayah 4

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ

Muhsin Khan

Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so they wander about blindly.

يَعْمَهُونَ [ya3'mahoona] comes from the verb عَمِيَ [a3miha] which means to be blind of the heart.

عَمِيَ [a3miya] means to be blind of the eyes.

Ayah 5

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ
الْأَخْسَرُونَ

Muhsin Khan

They are those for whom there will be an evil torment (in this world).
And in the Hereafter they will be the greatest losers.

Ayah 6

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

Muhsin Khan

And verily, you (O Muhammad SAW) are receiving the Quran from the
One, All-Wise, All-Knowing.

لَتُلَقَّى [la-tulaq-qa] comes from the verb تَلَقَّى

[talaq-qa]. When تَلَقَّى comes with a book or a lesson etc. it literally means to come in contact with a teacher and spend time with him until the knowledge of that book is transferred to the student. It is also used for putting something in someone's heart because that procedure takes time.

So, here ALLAH is telling the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he is being giving a thorough, sound education in the Quran. This is captured by the usage of the verb تَلَقَّى.

Also, in this ayah we notice that ALLAH mentioned HIS attribute of wisdom before HIS attribute of knowledge.

In surah's where ALLAH talks about the unseen HE mentions HIS attribute of wisdom first because HE knows and we don't. In surah's where we find ourselves wondering why ALLAH may have done such and such, ALLAH mentions HIS attribute of knowledge to let us know we no nothing and HE is The all-knowing.

Ayah 7

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ

آتِيكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ

Muhsin Khan

(Remember) when Musa (Moses) said to his household: "Verily! I have seen a fire, I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."

آنَسْتُ [aanas'tu] comes from the verb آنَسَ [aanasa] which means to figure something out by means of clues.

بِشِهَابٍ قَبَسٍ [bi-shihaabin qabasin] means a shiny, brilliant, sparkling flame.

قَبَسٌ [qabasun] is a flame. Its plural is أَقْبَاسٌ [aq'baasun].

تَصْطَلُونَ [tas'taloona] comes from the 5 letter verb
إِصْطَلَى [is'tala] which means to gain warmth/become
warm.

*This 5 letter verb was originally إِصْتَلَى [is'tala] but
because of the letter صَادُ [saad] being where it is on the
pattern of this verb, the تَاءُ [taa] got changed to a
طَاءُ [taa]. The original 3 letters to this verb is صَلَّى
[saliya].

Ayah 8

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ
اللَّهِ رَبِّ الْعَالَمِينَ

Muhsin Khan

But when he came to it, he was called: "Blessed is whosoever is in the
fire, and whosoever is round about it! And glorified be Allah, the Lord of
the 'Alamin (mankind, jinns and all that exists).

جَاءَ [jaa'a] is to come, but with something grand. The
way in which Musa عليه السلام came has strength to it and

is highlighted in this ayah with the usage of this particular verb.

أَتَى [ata] is to come wish ease in a normal fashion.

بُورِكَ [boorika] is the passive form of the verb

بَارَكَ [baaraka] which means to bless.

Narrations tell us that this fire was on a bush and as revelation increased the fire would get bigger and higher and the bush would become greener and greener and fuller of life despite the fire. It expanded and went so high that Musa عليه السلام couldn't see the top of the flame.

Some say that ALLAH speaks to HIS messenger through the medium of light or fire. However, this fire is not one that burns. It is also said that ALLAH was speaking to Musa عليه السلام and the angels were present there keeping the fire going. So, they say the one in the fire is actually an angel who is blessed delivering the message to Musa عليه السلام.

Ayah 9

يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ

Muhsin Khan

"O Musa (Moses)! Verily! It is I, Allah, the All-Mighty, the All-Wise.

الْعَزِيزُ [al-a3zeezu] The ultimate authority

Ayah 10

وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ

يُعَقِّبْ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ

Muhsin Khan

"And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said): "O Musa (Moses)! Fear not, verily! The Messengers fear not in front of Me.

تَهْتَزُّ [ih'taz-zu] comes from the verb اهْتَزَّ [ih'taz-za]

which means to shake or vibrate.

جَانٌّ [jaan-nun] something that has come to life. It also means like a jinn. This is because a lot of historians and those who explain the Quran say that there is a certain

form of snake that the Jinn like to take the shape of so they can move around amongst the people casually.

Ayah 11

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ

Muhsin Khan

"Except him who has done wrong and afterwards has changed evil for good, then surely, I am Oft-Forgiving, Most Merciful.

سُوءٍ [soo'in] originally سُوءٌ [soo'un] is a purposeful, ugly, evil deed.

It comes from the word سَوَاءٌ [so'atun] which means a corpse.

This word is never used for the Prophets and

Messengers عَلَيْهِمُ السَّلَامُ. ظُلْمٌ [thul'mun] or ذَنْبٌ [than'bun] is used when referring to bad deeds.

Ayah 12

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ

آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

Muhsin Khan

"And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people, they are a people who are the Fasiqun (rebellious, disobedient to Allah).

جَيْبِكَ [jay'bika] originally جَيْبُ [jay'bun] literally means chest pocket which would be the armpit. It's now just used for regular pockets in a jacket or pants etc. Its plural is جُيُوبُ [juyooobun].

Musa عليه السلام was given 9 signs to show fir'aun and his nation. The throwing of his staff and it turning into a snake and his hand turning gleaming white were two of the nine.

Ayah 13

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ

Muhsin Khan

But when Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."

Ayah 14

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ

كَانَ عَاقِبَةُ الْمُفْسِدِينَ

Muhsin Khan

And they belied them (those Ayat) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayat) are from Allah, and Musa (Moses) is the Messenger of Allah in truth, but they disliked to obey Musa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidun (disbelievers, disobedient to Allah, evil-doers, liars.).

جَحَدُوا [jahadoo] comes from the verb جَحَدَ [jahada] which is to argue against something and you know your wrong.

اسْتَيْقَنَتْهَا [is'tay'qanat'haa] comes from the verb

إِسْتَيْقَنَ [is'tay'qana] which is for something to become convincing over time.

The nation of fir'aun grew more and more convinced of the true message of Musa عليه السلام but it was their love of doing the evil things they got accustomed to and the motivation to keep doing them what made them refuse to accept the message. Each sign that Musa عليه السلام brought made them inch closer and closer towards faith but they still didn't accept. At one point the chiefs of fir'aun asked Musa عليه السلام to supplicate to ALLAH for them.

We learn from this that even though you may know something is the truth and are convinced of it; through your actions you can negate that. Such is the case with shaytaan.

Ayah 15

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي

فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

Muhsin Khan

And indeed We gave knowledge to Dawud (David) and Sulaiman (Solomon), and they both said: "All the praises and thanks be to Allah, Who has preferred us above many of His believing slaves!"

Dawood and Sulaymaan عليهما السلام knew that none deserves the blessings of ALLAH in reality. So, they felt humbled to be honoured with these blessings from ALLAH. ALLAH could have given these blessings to anyone else but HE chose them, so they were so grateful for them.

Ayah 16

وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنطِقَ الطَّيْرِ

وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

Muhsin Khan

And Sulaiman (Solomon) inherited (the knowledge of) Dawud (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah)."

Ayah 17

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ

يُوزَعُونَ

Muhsin Khan

And there were gathered before Sulaiman (Solomon) his hosts of jinns and men, and birds, and they all were set in battle order (marching forwards).

يُوزَعُونَ [yooza'oo3na] comes from the verb

أَوْزَعَ [aw'za'a3] which means to break up into rows and battalions, and hold them back in order to do so. It can also mean the opposite when used in a different context. It can mean to let flow or march forward. In a figurative sense it can mean to inspire someone and put something in their heart.

For example we can say أَوْزَعَهُ اللَّهُ إِلَهُامًا [aw'za'a3hu ALLAHu Il'haaman] ALLAH inspired him to be

grateful. From this verb we get **إِسْتَوْزَعَ** [is'taw'za'a3] which means 'to ask to be inspired'. For example we can say **إِسْتَوْزَعَ أَحْمَدُ اللَّهَ شُكْرَهُ** [is'taw'za'a3 ah'madu ALLAHa shuk'rahu] which means 'Ahmad asked ALLAH to inspire him to be grateful'.

Ayah 18

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا

مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

Muhsin Khan

Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaiman (Solomon) and his hosts crush you, while they perceive not."

نَمْلَةٌ [nam'latun] is a female ant. Here it is referring to the Queen. It's beautiful how ALLAH highlighted this because we know nowadays from the sociology of ants that the Queen ant is the leader of the ants and communicates with them.

يَخْطِمَنَّكُمْ [yah'ti'man-nakum] comes from the verb
حَطَّمَ [hat-tama] which means to crush, break, stomp.
حُطَامٌ [hutaamun] is something that is stepped on and
crushed without feeling the impact and the one doing
the crushing doesn't even realize it.

Ayah 19

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

Muhsin Khan

So he [Sulaiman (Solomon)] smiled, amused at her speech and said:
"My Lord! Inspire and bestow upon me the power and ability that I may
be grateful for Your Favours which You have bestowed on me and on my
parents, and that I may do righteous good deeds that will please You,
and admit me by Your Mercy among Your righteous slaves."

فَتَبَسَّمَ [fatabas-sama] originally تَبَسَّمَ [tabas-sama]
which is to hold a smile in.

ضَاحِكًا [dhaahikan] comes from the verb ضَحِكَ

[dhahika] which is when you can't hold back your smile and you laugh.

Despite Sulaymaan عليه السلام having all these different species under his power, when he heard the ants talking about him, he was still amazed at how much ALLAH had blessed him and this caused him to smile and laugh.

Any other normal human being with this kind of power would have developed pride and arrogance, and instead of acting like that Sulaymaan عليه السلام asked ALLAH to inspire him to be grateful.

Sulaymaan عليه السلام immediately recognized that having so much power can lead someone to being ungrateful and therefore supplicated to ALLAH to protect him from that.

صَالِحًا [saalihan] originally صَالِحٌ [saalihun] meaning 'righteous'.

صَالِحًا in this context is referring to righteous deeds that are done while in a state of righteousness so much so that ALLAH will be please with it.

Ayah 20

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ

Muhsin Khan

He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

تَفَقَّدَ [tafaq-qada] is to search for something that is lost.

From this verb we get فَقَدَ [faqada] which is to lose something.

Sulayman عليه السلام has an army of birds, yet still he had the ability to know even if one was missing.

هُدْهُدٌ [hud'hu'dun] is a type of bird. Its plural is

هَدَاهِدُ [hadaahidu].

Ayah 21

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِنِي بِسُلْطَانٍ مُّبِينٍ

Muhsin Khan

"I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

Ayah 22

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ

سَبَأٍ نَبَأٌ يَقِينٌ

Muhsin Khan

But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.

مَكَثَ [makatha] is to sit and wait in anticipation for something.

Sulayman عليه السلام wasn't waiting too long for the bird that was missing to come back. When it arrived it knew it was in trouble if it didn't have a legitimate reason for why it was absent. The bird began to

explain itself immediately. The letter فَاءُ [faa'un] that is attached to the verb قَالَ [qaala] in the ayah shows us that the bird spoke immediately upon arrival into Sulayman's عليه السلام presence.

Ayah 23

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ

عَظِيمٌ

Muhsin Khan

"I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

The woman being referred to in this ayah is the queen of Yemen, Balqis.

Ayah 24

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ

الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ

Muhsin Khan

"I found her and her people worshipping the sun instead of Allah, and Shaitan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance,"

In the beginning of the surah this was explained to the Makkans that shaytaan has beautified their deeds to them and therefore they don't believe in the hereafter. This ayah is telling them that they aren't the first to have a lot of wealth and worldly pleasures. The kingdom of Balqis had so much more than them and even a little bird had enough intelligence to know they were a misguided nation to be prostrating to the sun. So, the Makkans are hearing these ayaat and having their current state flash before them by way of a story of one of the great nations of the past.

Ayah 25

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ

وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

Muhsin Khan

Al-La (this word has two interpretations) (A) [As Shaitan (Satan) has barred them from Allah's Way] so that they do not worship (prostrate before) Allah, or (B) So that they may worship (prostrate before) Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [Tafsir At-Tabari, Vol. 19, Page 149]

الْخَبْءَ [al-khab'a] originally خَبْءٌ [khab'un] is something that is hidden, like a treasure. The verb اخْتَبَأَ [ikh'taba'a] is to ask someone to find something that you hid.

خَابَأَ [khaaba'a] is to give someone a riddle and ask them to give you the answer.

Ayah 26

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Muhsin Khan

Allah, La ilaha illa Huwa (none has the right to be worshipped but He),
the Lord of the Supreme Throne!

If this ayah is referring to what Sulaymaan عليه السلام had said then this shows that he wasn't impressed by hearing about Balqis's throne because he realized that ALLAH's throne is the ultimate throne.

Ayah 27

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ

Muhsin Khan

[Sulaiman (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars."

Ayah 28

اذهب بكتابي هذا فَإَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا
يَرْجِعُونَ

Muhsin Khan

"Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."

Ayah 29

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ

Muhsin Khan

She said: "O chiefs! Verily! Here is delivered to me a noble letter,

مَلَأٌ [mala'un] is used for the chiefs and or advisors of the king etc. This word comes from the verb مَلَأَ [mala'a] which means 'to fill'. This word was used because these people used to fill the courtroom of the king.

We see here that Bal'qis was already impressed with the letter that was sent to her before she consulted her entourage on what procedures to take next. Not to mention the way the letter was delivered [via the bird].

Ayah 30

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Muhsin Khan

"Verily! It is from Sulaiman (Solomon), and verily! It (reads): In the Name of Allah, the Most Beneficent, the Most Merciful;

In this surah is the only time in the Quran where the sentence بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is part of an ayah. This shows that the nations of Dawood and Sulaymaan عَلَيْهِمَا السَّلَام had this phrase in their scriptures.

الرَّحْمَانُ [ar-Rah'maanu] The exceedingly, unimaginably merciful

الرَّحِيمُ [ar-Raheemu] The always, constantly, perpetually merciful.

Ayah 31

أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ

Muhsin Khan

"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allah with full submission)' "

تَعْلُوا [ta3'loo] comes from the verb عَلَا [a3laa] used with the preposition عَلَى [a3la] means to advance against someone or to show arrogance against someone.

The antonym of this verb is سَفَلَ [safala].

There are two ways this phrase can be understood in this ayah. Firstly, Sulaymaan عليه السلام is saying that he is saying to Bal'qis to become Muslim and not to show him any arrogance and let Islaam take over her territory. The second meaning is that when the bird came back to Sulaymaan عليه السلام he told him that this army had intentions of making advancements in their direction so due to this Sulaymaan عليه السلام addressed Bal'qis in the letter after mentioning ALLAH's name that she is not to make any advancements against him and his kingdom.

Ayah 32

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ

تَشْهَدُونَ

Muhsin Khan

She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."

أَفْتُونِي [af'toonee] comes from the verb أَفْتَى [af'ta] is to empower someone with the right decision and

evidence. From this verb we get the word فَتْوَى [fat'wa] whose plural is فَتَاوَى [fataawa] or فَتَاوٍ [fataawin] which is a ruling that empowers someone with the right decision based on evidence.

Ayah 33

قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي

مَاذَا تَأْمُرِينَ

Muhsin Khan

They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

أُولُو [ooloo] is the plural of ذُو [thoo] which is used to show possession of something.

Here the advisors and chiefs of Bal'qis are making the statement that they are a nation of immense power and have the ability to go to war on the largest and harshest of scales. This is indirectly saying that they are advising her to go to war without coming out and

saying it to her out of respect to her because she is after all their queen.

Ayah 34

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا

أَذِلَّةً ۚ وَكَذَلِكَ يَفْعَلُونَ

Muhsin Khan

She said: "Verily! Kings, when they enter a town (country), they despoil it, and make the most honourable amongst its people low. And thus they do.

This queen realized that if two nations go to war, the one who wins will transgress against the defeated nation and make their honourable people disgraced and humiliated. So, she knew that going to war is going to result in her nation wronging them or Sulaymaan's عليه السلام nation wronging them.

Ayah 35

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ

Muhsin Khan

"But verily! I am going to send him a present, and see with what (answer) the messengers return."

Here, Bal'qis is testing Sulaymaan عليه السلام to see what he will do and or say by sending him a gift as a statement that they don't want war.

Ayah 36

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ

مِّمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ

Muhsin Khan

So when (the messengers with the present) came to Sulaiman (Solomon), he said: "Will you help me in wealth? What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift!"

Ayah 37

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ
مِّنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ

Muhsin Khan

[Then Sulaiman (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

لَا قِبَلَ لَهُمْ [la qibala lahum] that they have never faced before....

Ayah 38

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

Muhsin Khan

He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

Ayah 39

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ
وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

Muhsin Khan

An Ifrit (strong) from the jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

عَفْرِيتٌ [i3f'reetun] is one of the powerful, strong jinn.

This word comes from تَعْفِيرٌ [ta3'feerun] which means raising a cloud of dirt.

Also, the one who is called عَفْرِيتٌ is because whoever goes against him, he puts dust on them [i.e. he humiliates them], or makes them bite the dust.

It is also used for someone who is competing in a race and he has his horse kick dirt on his opponents as he is beating them in the race to humiliate them further.

It should also be noted that the ت at the end of the word عَفْرِيتٌ is not from the original pattern of the word and has been added on just like in the word طَاغُوتٌ [taaghootun].

Ayah 40

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ
إِلَيْكَ طَرْفُكَ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي
لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن
كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

Muhsin Khan

One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" then when [Sulaiman (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful."

قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ [qab'la an yar'tad-da ilayka
tar'fuka] before your eyes move/blink.

Ayah 41

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا

يَهْتَدُونَ

Muhsin Khan

He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

نَكَّرُوا [nak-kiroo] comes from the verb نَكَرَ [nak-kara] which means to change or alter something so it looks a little different or unfamiliar.

نَكِرَ [nakira] to be unfamiliar.

تَنَكَّرَ [tanak-kara] is to disguise or to wear a mask.

By altering the appearance of Bal'qis's throne, Sulaymaan عليه السلام is trying to test her intellect and she how sharp she is.

Ayah 42

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ

مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ

Muhsin Khan

So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaiman (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allah (in Islam as Muslims before her)."

Bal'qis here is letting Sulaymaan عليه السلام know that before coming to him they had already submitted to ALLAH and became Muslims. She was already impressed with his letter so he didn't need to bring her throne to his palace in order to convince her to accept Islam.

Ayah 43

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ

كَافِرِينَ

Muhsin Khan

And that which she used to worship besides Allah has prevented her (from Islam), for she was of a disbelieving people.

Here we see that Bal'qis was even more convinced and amazed by the power of ALLAH than ever before.

The throne being brought to Sulaymaan's عليه السلام palace did have some benefit because this just increased her conviction to worship ALLAH alone.

So, here we can say it was either Sulaymaan عليه السلام that was the means for preventing her from worshipping other than ALLAH or it was seeing the throne that was the icing on the cake to eradicate any remnants of shirk that may have been lingering around in her faith.

Ayah 44

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ

سَاقِيهَا قَالَتْ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي

ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

Muhsin Khan

It was said to her: "Enter As-Sarh" [(a glass surface with water underneath it) or a palace], but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaiman (Solomon) said: "Verily, it is Sarh [(a glass surface with water

underneath it) or a palace] paved smooth with slab of glass." She said:

"My Lord! Verily, I have wronged myself, and I submit (in Islam, together with Sulaiman (Solomon), to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)."

صَرْحٌ [sar'hun] is a castle. It comes from the verb صَرَحَ [saraha] which means to be free from impurities.

صَرْحٌ is used for distinguished high buildings that are decorated.

لُجَّةٌ [luj-jatan] originally لُجَّةٌ [luj-jatun] is the deepest part of the ocean.

مُمَرَّدٌ [mumar-radun] cleaned and smoothed. This word comes from the verb مَرَدَ [marida] which means to be smooth. In Arabic you say مَرَدَ الْغُلَامُ [marida al-ghulaamu] the boy wasn't able to grow any hair on his face, his face was smooth. Also there is مَرَدَ [mar-rada] which is to make something smooth.

قَوَارِيرُ [qawaareeru] is glass and crystal.

Despite this magnificent scene Bal'qis didn't wasn't impressed with Sulaymaan عليه السلام, she was impressed with the power of ALLAH to bestow such huge blessings on HIS slaves. Because of this realization she turned to ALLAH in repentance.

These people had really good insight. When they saw these advanced forms of luxury it made them turn to ALLAH even more. Nowadays the opposite is true. The more people have, the further they stray away from the path of ALLAH.

Ayah 45

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ

فَرِيقَانِ يَخْتَصِمُونَ

Muhsin Khan

And indeed We sent to Thamud their brother Salih (Saleh), saying: "Worship Allah (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."

Now we turn to another story, the story of Saalih عليه السلام. In surah's that have stories it's important to remember that there is two stories going on when we

are reading them, meaning that there is the story in the Quran and the story that is happening in Makkah.

Ayah 46

قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا

تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Muhsin Khan

He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allah's Mercy)? Why seek you not the Forgiveness of Allah, that you may receive mercy?"

Ayah 47

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ

قَوْمٌ تُفْتَنُونَ

Muhsin Khan

They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allah; nay, but you are a people that are being tested."

اطَّيَّرْنَا [it'tay-yar'naa] comes from the verb

اطَّيَّرَ [it-tay-yara] which means to consider something cursed.

The Arabs use to catch birds and then release them when they wanted to make a decision. If the bird flew in a certain direction they wouldn't do the thing they intended. Over the course of time they just coined birds to be back luck.

Ayah 48

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا
يُصْلِحُونَ

Muhsin Khan

And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.

رَهْطٌ

رَهْطٌ [rahatun] is a gang or group of three to nine people. Some say up to forty people. This word is specifically used because they are trouble makers.

Ayah 49

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا

مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ

Muhsin Khan

They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household, and afterwards we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily! We are telling the truth.'"

تَقَاسَمُوا [taqaasamoo] comes from the verb تَقَاسَمَ

[taqaasama] which is to take an oath or swear to one another in cooperation. From this verb we get قَاسَمَ [qaasama] which is when nobody wants to believe you and you keep continually struggle to convince them through the taking of oaths.

This very verb was used when shaytaan was trying to convince Adam عليه السلام to eat from the tree.

مَهْلِكٌ [mah'likun] is the place and time of destruction or death.

These nine groups agreed to kill Saalih عليه السلام together because if one of them just did it then this could cause a tribal war between the murderer's tribe and the tribe of Saalih عليه السلام. So, if they all were responsible nobody would be singled out in blame.

Ayah 50

وَمَكْرُوا مَكْرًا وَمَكْرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ

Muhsin Khan

So they plotted a plot, and We planned a plan, while they perceived not.

Ayah 51

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ

Muhsin Khan

Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.

Ayah 52

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ

يَعْلَمُونَ

Muhsin Khan

These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayah (a lesson or a sign) for people who know.

Ayah 53

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

Muhsin Khan

And We saved those who believed, and used to fear Allah, and keep their duty to Him.

Ayah 54

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ

Muhsin Khan

And (remember) Lout (Lot)! When he said to his people . Do you commit Al-Fahishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)?"

Ayah 55

أَنْتُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ

تَجْهَلُونَ

Muhsin Khan

"Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly."

Ayah 56

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ

قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ

Muhsin Khan

There was no other answer given by his people except that they said:
"Drive out the family of Lout (Lot) from your city. Verily, these are men
who want to be clean and pure!"

إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ [in-nahum unaasun yatatah-

haroona] translates as 'they think they are sooo pure
and righteous'.

Ayah 57

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ

Muhsin Khan

So We saved him and his family, except his wife. We destined her to be
of those who remained behind.

Ayah 58

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ

Muhsin Khan

And We rained down on them a rain (of stones). So evil was the rain of those who were warned.

مَطَرٌ [matarun] is rain. Its plural is أَمْطَارٌ [am'taarun].

When مَطَرٌ is mentioned in the Quran it is never good.

Ayah 59

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ

أَمَّا يُشْرِكُونَ

Muhsin Khan

Say (O Muhammad SAW): "Praise and thanks be to Allah, and peace be on His slaves whom He has chosen (for His Message)! Is Allah better, or (all) that you ascribe as partners (to Him)?" (Of course, Allah is Better).

Ayah 60

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً
فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا
أَأِلَّهُ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

Muhsin Khan

Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilah (god) with Allah? Nay, but they are a people who ascribe equals (to Him)!

Ayah 61

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا
رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ مَعَ اللَّهِ بِلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ

Muhsin Khan

Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any ilah (god) with Allah? Nay, but most of them know not.

ALLAH in this surah keeps repeating Himself and asking the disbelievers if there is another god along with ALLAH. There are so many blessings right in front of their faces that should cause them to reflect.

Ayah 62

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ

خُلَفَاءَ الْأَرْضِ إِلَهُ مَعَ اللَّهِ قَلِيلًا مَّا تَذْكُرُونَ

Muhsin Khan

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilah (god) with Allah? Little is that you remember!

الْمُضْطَرُّ [al-mudh'tar-ru] someone who is in a difficulty.

السُّوءَ [as-soo'a] originally سُوءٌ [soo'un] is an evil, disgusting deed. It comes from the word سَوَاءٌ [so'atun] which means corpse.

Ayah 63

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ إِلَهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

Muhsin Khan

Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilah (god) with Allah? High Exalted be Allah above all that they associate as partners (to Him)!

الرِّيَّاحُ [ar-riy-yaa'ha] originally رِيَّاحُ [riy-yaahun] is a wind that is good, has mercy in it, and blessings.

رِيحُ [reehun] is the singular of رِيَّاحُ and is used mostly used for a wind that is a punishment in of itself. It can sometimes be used for mercy but this is because when the wind comes it starts of good like the wind that pushes the ships along before the storm comes. In Arabic the word رِيحُ is considered feminine.

Ayah 64

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ

أَلِلَّهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Muhsin Khan

Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilah (god) with Allah? Say, "Bring forth your proofs, if you are truthful."

هَاتُوا [haatoo] is a command that means 'hurry up and bring!'.

بُرْهَانَكُمْ [bur'haanakum] originally بُرْهَانٌ [bur'haanun] is a strong, clear, and decisive proof. It's plural is بُرَاهِينُ [baraaheenu].

Ayah 65

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا

يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Muhsin Khan

Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected."

أَيَّانَ [ay-yaana] means 'when'. However, it is usually used in cases where something big is being asked about, like the day of judgement.

We find it being used in surah an-naazi'aa3t when ALLAH says:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

It is used here because the people were asking the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about the final hour.

Ayah 66

بَلْ أَدَارِكْ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ

مِنْهَا عَمُونَ

Muhsin Khan

Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it.

إِدَّارَكَ [id-daaraka] stems from the verb دَرَكَ [daraka]

which means to descend. إِدَّارَكَ is for something to slowly descend little by little.

Throughout the generations this knowledge has been coming to their ancestors through prophets until it reached them. Yet they are still acting this way.

So, ALLAH is saying here that the knowledge of the hereafter little by little descended on these people.

Despite all this knowledge they are still in doubt about the final hour and choose to close their eyes about this matter.

Ayah 67

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَئِنَّا لَمُخْرَجُونَ

Muhsin Khan

And those who disbelieve say: "When we have become dust, we and our fathers, shall we really be brought forth (again)?"

Ayah 68

لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنَّ هَذَا إِلَّا أَسَاطِيرُ

الْأَوَّلِينَ

Muhsin Khan

"Indeed we were promised this, we and our forefathers before, Verily, these are nothing but tales of ancients."

Ayah 69

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

Muhsin Khan

Say to them (O Muhammad SAW) "Travel in the land and see how has been the end of the criminals (those who denied Allah's Messengers and disobeyed Allah)."

Ayah 70

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

Muhsin Khan

And grieve you not for them, nor be straitened (in distress) because of what they plot.

Ayah 71

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

Muhsin Khan

And they (the disbelievers in the Oneness of Allah) say: "When (will) this promise (be fulfilled), if you are truthful?"

Ayah 72

قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ

Muhsin Khan

Say: "Perhaps that which you wish to hasten on, may be close behind you.

رَدِفَ [radifa] means to be behind.

رَدِيفٌ [radeefun] is someone who is riding behind you.

Meaning there is two guys on a camel or horse and the one behind is called a رَدِيفٌ. It's also used for one horse following behind another etc.

Ayah 73

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

Muhsin Khan

"Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."

Ayah 74

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ

Muhsin Khan

And verily, your Lord knows what their breasts conceal and what they reveal.

تُكِنُّ [tukin-nu] comes from the verb أَكَنَّ [akan-na] is to hide something deep inside something.

أَكِنَّةً [akin-natun] are vaults that are impossible to penetrate or barriers that you can't cross through. A secret can also be called أَكِنَّةٌ because they are hidden deep inside your heart and you can't get them out.

Also, ALLAH says about the Quran that it is فِي كِتَابٍ مَكْنُونٍ [fi kitaabin mak'noonin] in a book [al-law'hul mah'footh] that is in a vault, hidden away, that you cannot get to.

So, deep inside the disbelievers hearts they are impressed by the Quran but on the outside they are

calling for this so called punishment they are being promised.

ALLAH is saying by using this verb تُكِنُّ that they have to make a lot of effort to hide what they truly think about the Quran.

ALLAH could have used the verb أَخْفَى [akh'fa] which is to hide something but the verb أَكَنَّ [akan-na] is much stronger and requires much more effort.

This is why the disbelievers had to make such a big effort to put down the Quran etc. in order to hide the fact that they were impressed by the Quran and its powerful speech.

Ayah 75

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ

Muhsin Khan

And there is nothing hidden in the heaven and the earth, but is in a Clear Book (i.e. Al-Lauh Al-Mahfuz).

غَائِبَةٌ [ghaa'ibatin] originally غَائِبَةٌ [ghaa'ibatun] refers here to anything hidden, whether it's an atom or a secret buried deep in someone's heart. ALLAH knows everything.

It comes from the verb غَابَ [ghaaba] which means to be absent. غَائِبٌ [ghaa'ibun] is someone who is absent.

Ayah 76

إِنَّ هَذَا الْقُرْآنَ يَقْصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ
يَخْتَلِفُونَ

Muhsin Khan

Verily, this Quran narrates to the Children of Israel most of that about which they differ.

Ayah 77

وَإِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ

Muhsin Khan

And truly, it (this Quran) is a guide and a mercy to the believers.

Ayah 78

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ

Muhsin Khan

Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.

حُكْم [huk'mun] is the power to rule and wisdom.

Ayah 79

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

Muhsin Khan

So put your trust in Allah; surely, you (O Muhammad SAW) are on manifest truth.

Ayah 80

إِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا

مُذْبِرِينَ

Muhsin Khan

Verily, you cannot make the dead to hear (i.e. benefit them and similarly the disbelievers), nor can you make the deaf to hear the call, when they flee, turning their backs.

تُسْمِعُ [tus'mi'u3] comes from the verb أَسْمَعَ [as'ma'a3] which means to make listen. سَمِعَ [sami'a3] means to listen. اِسْتَمَعَ [is'tama'a3] means to listen to something carefully. It is followed by the preposition إِلَى.

Ayah 81

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ
بِآيَاتِنَا فَهُمْ مُسْلِمُونَ

Muhsin Khan

Nor can you lead the blind out of their error, you can only make to hear those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allah in Islam as Muslims).

الْعُمِّي [al-u3m'yi] is the plural of أَعْمَى [a3'ma] which is a blind person.

Ayah 82

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ

أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

Muhsin Khan

And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our Ayat (Verses of the Quran and Prophet Muhammad SAW).

وَقَعَ [waqa'a3] is to fall or drop

وَقَعَ الْقَوْلُ عَلَيْهِمْ [waqa'a3 al-qaw'lu a3layhim] means 'the verdict was dropped on them'.

دَابَّةً [daab-batan] originally دَابَّةٌ [daab-batun] here means a beast. It usually is referred to all sorts of animals. Its plural is دَوَابٌّ [dawaab-bun].

Ayah 83

وَيَوْمَ نَخْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ

يُوزَعُونَ

Muhsin Khan

And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be gathered (and driven to the place of reckoning),

فَوْجًا [faw-jan] originally فَوْجٌ [faw'jun] means a huge legion of people, a huge number/group of people. It's plural is أَفْوَاجٌ [af'waajun].

يُوزَعُونَ [yooza'oo3na] comes from the verb أَوْزَعَ [aw'za'a3] which means to break up into rows and battalions, and hold them back in order to do so. It can also mean the opposite when used in a different context. It can mean to let flow or march forward. In a figurative sense it can mean to inspire someone and put something in their heart.

For example we can say أَوْزَعَهُ اللَّهُ إِلْهَامًا [aw'za'a3hu ALLAHu Il'haaman] ALLAH inspired him to be grateful. From this verb we get اِسْتَوْزَعَ [is'taw'za'a3] which means 'to ask to be inspired'. For example we can say اِسْتَوْزَعَ اَللّٰهُ شُكْرَهُ [is'taw'za'a3 ah'madu

ALLAHa shuk'rahu] which means 'Ahmad asked ALLAH to inspire him to be grateful'.

We see in this surah this verb was mentioned with Sulaymaan's عليه السلام army of men, jinn, and birds gathered. They were split up into rows in perfect order according to their species. No we see in this ayah, ALLAH will herd the criminals together on the day of judgement, with each criminal going into his/her group according to their crime. The criminals in this life disobeyed ALLAH and anyone in their midst on earth and now ALLAH is saying on that day they will be gathered without any choice of theirs.

Ayah 84

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا

أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ

Muhsin Khan

Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) when you comprehended them not in knowledge, or what (else) was it that you used to do?"

Ayah 85

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ

Muhsin Khan

And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).

تَلَفَّظَ [talaf-fatha] is to say a word.

نَطَقَ [nataqa] is to pronounce.

ALLAH is saying here that they will not even be able to make a sound in order to try and defend themselves.

Ayah 86

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي

ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

Muhsin Khan

See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.

Ayah 87

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي
الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ

Muhsin Khan

And (remember) the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah will (exempt). And all shall come to Him humbled.

فَزِعَ [fazi'a3] means to be overwhelmed with fear and terror that the one experiencing it is out of control.

دَاخِرِينَ [daakhireena] originally دَاخِرُونَ [daakhi'roona] comes from the verb دَخَرَ [dakhara] which has a few meanings. It can mean to be powerless, humbled and humiliated, in a despicable detestable state.

Ayah 88

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ

اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

Muhsin Khan

And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allah, Who perfected all things, verily! He is Well-Acquainted with what you do.

أَتَقَنَ [at'qana] means to get things done and tighten them up.

رَجُلٌ تَقِي [rajulun taqin] is someone who you can always rely on and whatever he gets done he gets done to perfection.

Ayah 89

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ

Muhsin Khan

Whoever brings a good deed (i.e. Belief in the Oneness of Allah along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day.

Ayah 90

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا
كُنْتُمْ تَعْمَلُونَ

Muhsin Khan

And whoever brings an evil (deed) (i.e. Shirk polytheism, disbelief in the Oneness of Allah and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"

فَكُبَّتْ [fa kub-bat] comes from the verb كَبَّ [kab-ba] which is to lower something face first.

Ayah 91

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ
شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

Muhsin Khan

I (Muhammad SAW) have been commanded only to worship the Lord of this city (Makkah), Him Who has sanctified it and His is everything. And I am commanded to be from among the Muslims (those who submit to Allah in Islam).

حَرَّمَ [har-rama] to make sanctified, to make forbidden.

Ayah 92

وَأَنْ أَتْلُو الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ
فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ

Muhsin Khan

And to recite the Quran, so whosoever receives guidance, receives it for the good of his ownself, and whosoever goes astray, say (to him): "I am only one of the warners."

Ayah 93

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا
تَعْمَلُونَ

Muhsin Khan

And say [(O Muhammad SAW) to these polytheists and pagans etc.]:
"All the praises and thanks be to Allah. He will show you His Ayat (signs, in yourselves, and in the universe or punishments, etc.), and you shall recognise them. And your Lord is not unaware of what you do."

Allah says in this ayah that soon HE will show them HIS signs. This is referring to migration to Madinah and the first conflict.

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